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Intercollegiate Community Service Quarterly

STANDING COMMITTEE OF THE INTERCOLLEGIATE COMMUNITY SERVICE ASSOCIATION

(Formerly College Settlements Association)

1917-1919

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1917-1918

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A LOOK BACKWARDS—COLLEGE SETTLEMENTS; AND AHEAD—COMMUNITY SERVICE

In organizing the Intercollegiate Community Service Association, those who have given their time and effort to the College Settlements Association have taken a step in line with their progressive altruistic motive. The social settlement movement has launched certain truths which are being universally accepted in their full significance. The settlement movement has withstood every shock which has endeavored to break down the assertion of the absolute necessity that each generation shall protect the freedom of the individual life in working out its bent, no matter in what sphere that life might be. The dynamic power of the social settlement has been due to the fact that it has particularized specific personal needs. As a result, from it industrial education has been stimulated, protective labor legislation pushed,

public health safeguards have been set up and the necessity for the development of recreational facilities insisted upon. The social settlement movement has never generalized. It has definitely known the handicaps and the abilities, as well, of men, women and children living in given neighborhoods, on given streets and in certain homes. First, then, the great thing that the social settlement has done has been in the way of *personifying* social responsibility.

It has, however, done a greater thing. It has flashed on our understanding the inter-relationships of people in no far off sentimental way but through hard headed demonstration. It has taught us not to be swayed by the dramatic appeal of poverty to the exclusion of needs quite as acute on the part of the more comfortable. It has swept the philanthropic cause beyond the consideration of material values into a consideration of what constitutes a contributing citizen:—not alone the power to do skillful work, to support a family in a comfortable home. This is but a minimum requirement of civilization. We have a long way yet to go to bring even this stage about for our entire population, it is true; nevertheless the steps to this state of environmental comfort and the personal efforts to bring it about are known. We shall continue until this is accomplished to consider again and again different combinations of phrases, economic laws and all that; and we shall have to take great pains in seeing that each step is carefully and accurately taken. Master minds will be constantly at work. But to what do great productive ability and high standards of living tend? It will be in answer to this question that the creative mind will bend its energy. Here must be blended the demonstrable, practical affairs of every day with the infinite possibilities of human development. In pointing out the balanced and unescapable responsibility of each one of us in this line, the social settlement movement has made its maximum contribution. To theories of personal and social efficiency, it has added the test of to-what-end social philosophy. It has stood for fairness in wages, a belief in the lost man, trust in the great majority. It has been a staunch supporter of political, economic, and social democracy.

Every one who has contributed and played an active part in the College Settlements Association has stood by the responsibilities suggested above and has assisted throughout the country in whatever the settlements have been able to do in the way of stirring the public consciousness to these issues. The settlements are needed as never before. We must do all in our power to strengthen them and to enlarge their resources. We are standing on very firm ground in our

knowledge of the meaning of community service from what the settlements have taught us. It is now our duty to push the community idea into every avenue of social activity possible. Duplicating the physical settlement, the building and equipment, is not necessarily what we are after. It is spreading the spirit as a tribute to what has already been done; hence the change in the title from College Settlements Association to Intercollegiate Community Service Association.

The merging of individual effort and individual interests in the community whole is urged at the present time not only by a few in the vanguard. There is hope of widespread co-operation. There has been much specialization of social effort during the last twenty or thirty years and now comes the time for co-ordination. Further, our government is to-day not only passing laws safeguarding rights but it is pushing on to the point of initiating movements for the larger happiness of the people. Laws that stand for fair play in the working world are paralleled by laws which provide funds for meeting the requirements of the leisure needs of our nation. The people in town after town and city after city are—through the organized process of the vote—setting aside money to provide concerts and lectures. Schools, libraries, town halls are being opened at the expense of the tax payer in order that young and old may get together for natural enjoyment and the general exchange of ideas. Communities are waking up. The isolated life is being drawn into the swirl of comradeship. Public opinion is moving away from being "edited." We are just at the beginning of this each-for-all and all-for-each period, the future of which blocks analysis. No question of rich or poor, no question of race or creed,—a great community revival springing out of the common impulse of the people. Every community? No, not yet. This is why it means so much to have the intelligent womanhood of the country pledged to do something toward this pooling of community interests and toward the rousing of community fellowship in every town, countryside and section of a city which claims them.

To every college student and college graduate who swings in with the sweep of community service in her home section is guaranteed the satisfaction of sensing to the full what it means to be one of a generation of builders.

If an undergraduate wishes to play a part in this development of permanent good fellowship and enriched living, it would be well to go to a settlement or other neighborhood organization often enough to catch the method of entering into the romance of the other person-

ality. Decide to cease taking your own town or section of a city for granted. Do not think of your own town as a certain layout of streets with certain types of homes and certain business interests:—just these things. Sketch it and interpret the people you know or meet after the fashion of an Arnold Bennett. Do neighbors call on one another? If not, revive the custom. Is there a club that tends to rally the community? Break through special, yes, church interests, and social cliques by interesting your acquaintances in community lines of action. What about the schools? Are the instructors known? The college girl can begin with the younger set of her own age. If this group insist, the older group will follow suit. Do not allow yourself and try to prevent others from putting on too armor proof a reserve. Speak first. Cultivate neighborhood recognition. All of us, young and old, should endeavor to catch the zest of the community spirit. We are all shy when it comes to meeting those who have had a different background of experience from ourselves, and who are outside our circle of friends. We tend to commend the idea of the significance of the community spirit,—but for the other fellow. Community fellowship will never develop on this basis. There exists in America a kind of provincialism not due to lack of education, certainly, and not due to not having travelled, necessarily—but to a narrow circle of contacts, limited to our own family and acquaintances who think almost as we do, live about as we do. Now no one can argue for forced relationships. Friendships are created by close, personal ties. All of us, however, have immense unrealized resources for genial good fellowship.

In urging persons to take part in the growth of community co-operation, a plea for the multiplication of societies is not made. Usually there are organizations enough. What is desirable is an advance attack by all societies in the way of lessening cleavage and joining in the pushing of local aims. The present Red Cross activities are bringing together hundreds who never met before.

In this community service every movement is needed and every talent of every individual. Let the Country Grange do for its members—and others. Let every church develop deepened loyalty to itself and co-operative action with every other denomination. Bring everybody in. Organize community sings and socials and forums. Everyone has something to give. The highest patriotism demands of us that we support this community service endeavor. If every college woman catches the vision of the America made possible by the growth of community spirit and pledges herself to its development,

the word "reform" will scarcely be used in our vocabulary. The needs of our fellow citizens will be known first-hand, and an enlightened, humanized public will stand for fair dealing. The genius of the country also will be developed through deepened inner resources which cannot but be made evident in our art, literature and music.

The Intercollegiate Community Service Association is organized for a very broad purpose. It aims to do what it can to back the efforts of undergraduates and graduates along lines of community endeavor. It will stand ready to give of the experience presented to it by way of advice. It will encourage effort. Its effectiveness will depend on what you and I do for it. Let us pledge ourselves to let the secretary know if we have had particularly interesting experiences in our town or city, to call upon the organization freely if we are puzzled, and above all to endeavor to do some one thing every day in support of the community, if it is only by way of a "How-do-you-do?"

EVA W. WHITE.

AN OLD FRIEND WITH A NEW NAME

(From *The Survey*, June 2, 1917)

New occasions teach new manners, and if time does not make ancient good uncouth, it has a trick of making it dull. To many middle-aged people, the days seem close at hand when the University Settlement was the last word in social romance, a shining mark for invigorating hostility, a lure to adventure, a summons to sanctity—a center where St. Francis might gladly have sojourned and Tolstoy found surcease from his conscience pains. Those were good days, but they are past. Settlements have succeeded: they have proved their value beyond the fondest dreams of their founders; their contribution to the sanest and most significant phases of social advance is by common consent more than can be measured; and they were never so necessary as they are to-day. But the modern college graduate seeking her place in the world five times out of six rejects the suggestion that she enter settlement work. Why? Oh, because settlements are jog-trot affairs: they are "sentimental," they are "superseded." Entirely accredited, thoroughly established, they present no appeal to the chivalry of youth, partly because they are mistakenly expected to go of themselves. Ardent radicalism, on the rise in our colleges, demands something "more constructive"; ardent Christianity still wishes to wear its religious badge in the world of social need.

Despite a constant widening of achievement, made possible by a host of devoted workers from the ranks of college women, the College Settlements Association, with the four houses which it controls, has suffered from this sort of thing. Its hold on the colleges has relaxed.

Well, then! Would the young graduate feel drawn to community service? At once the eyes brighten, the girl is alert, response is swift. Community service! She responds to the word of the hour—and it is a good word, more definite yet broader than the old word "settlement," originally chosen precisely on account of its lack of color, a word distinctive, suggestive, alluring. "The beloved community!" What can college women and men do better than to help to create or evolve it in the wretched old world?

And so, and because the original impulse which expressed itself in settlements is seeking varied channels, the old College Settlements Association, still full of faith and fire, decided to rebaptize itself and to widen its appeal and its ambitions. This feat it lately accomplished at Mt. Ivy, the beautiful summer camp of the Rivington street New York College Settlement. There the electoral board of the association had gathered in full force; it met around roaring fires, while the great hills stood sentinel outside. Grey-haired, but to their own minds at least still full of energy, several of the founders sat in a row; around them clustered college women from all succeeding generations, the alumnae electors including the retiring president, Ellen Emerson, largely drawn from the early years of the present century, the undergraduate representatives of eleven women's colleges eager to receive the torch alit with sacred fire and to hand it on and on. Friends of old standing, leaders in allied movements like the Consumers' League and the Association for Labor Legislation, the Public Health Association and the Charity Organization Society lent their helpful presence; and the C. S. A. was reborn. Circumstances seemed symbolic. Outside it felt, and it looked, like winter; but we knew that it was really spring. Just so, in this year of grace, or disgrace, ancient fraternal hopes, shivering under death-cold winds are yet conscious of the sap of the new order rising in their veins.

The C. S. A. will keep its old initials; but these connote a new title, Intercollegiate Community Service Association. Its aim, perfectly realizable and in one sense only a reaffirmation of its early intention, is the constant organized direction of the youth which passes through the women's colleges toward the wisest forms of helpfulness to the common life.

The first care of the new association, as of the old, must always

be the centers which it has so long maintained—the college settlements in New York, Philadelphia, Boston and Baltimore. These settlements are the one distinctive piece of social work which the college women of this country have undertaken and sustained. They have not become very large nor have they developed mainly on the institutional side. They have never blown their own trumpets. But as they have worked on steadily and silently during the last twenty-five years, those who have known them best have valued them most. They have had their full share in pioneer enterprises, in medical social service, in folk handicraft, in drama, in civic education, in forums for immigrant peoples, in the movement countryward. Their neighborhoods know their worth. They are stronger to-day than ever, more resourceful, more interesting to live in. It is believed that this new move on the part of the parent association will rally the rising generation and the young alumnae more earnestly to their support.

But beyond the settlements stretches a field in which truly the harvest is plentiful and the laborers are few: it is the home-field, whither our graduates usually return, rich in untried powers, eager possessors of an aroused civic conscience but too often baffled as to the wisest method of approach. The new C. S. A. hopes to co-operate with all other associations which are working for social justice and civic health in the smaller centers, industrial and rural; it will attempt to carry on more vigorously than heretofore the work of social education in the colleges; and it will try to guide its members toward the work which most needs to be done, and the special fellowship in which they can best serve. Pictures rise before it of large student-rallies with the social emphasis, where men and women of light and leading can be brought in touch with the young life of the schools and colleges. It desires to add to its staff an executive secretary, a woman of mature experience, who can place her wisdom whenever so desired at the service of local need. Assisted by a younger secretary, she will focus her attention on strengthening the organization within the colleges themselves. The function of these secretaries will be to go to any community desiring assistance and to aid the citizens to organize the forces of city, town, village or rural section for social and civic development and improvement. Fellowships, which the C. S. A. has long offered, will be continued; and we shall hope, through our contact with the student and alumnae world, to stimulate and strengthen the whole social apparatus of friendliness and democracy, accredited by experience, and so much needed not only or chiefly in great cities, but through all the smaller towns and the countryside at large.

If the plan sounds vague, settlements a quarter century ago were much more vague, and a project which has no experimental features lacks that pioneer imagination which has always characterized the C. S. A.

The best is the last to be told: the association has secured for its leaders Susan M. Kingsbury, director of the Carola Woerishoffer graduate school for social studies at Bryn Mawr, and Helen Greene, long intimate with civic and settlement work. Dr. Kingsbury brings to this new enterprise executive ability, wide experience, and devoted faith in the contribution to be made by educated women to the ideals of the new fraternal world toward which in these dark days our faces are resolutely set. Her department at Bryn Mawr represents the first attempt connected with any woman's college to train graduates for social service, and Bryn Mawr and the C. S. A. should both profit by her assumption of leadership in the intercollegiate movement.

VIDA D. SCUDDER.

WANTED—A HOME GUARD

After writing what I thought was an urgent plea for emergency work in our own country, back of the lines, my telephone rang in the office of the Social Service Department of the Hospital. This Hospital, although it had already begun to feel keenly the burden of war—loss of physicians, nurses and financial support—was still called upon to meet, as best it could, the ever-increasing demands for the care of the sick poor.

The conversation was about as follows:

"Do I understand from your article that you are offering courses for the training of college graduates to go as secretaries to France?"

Answered in the negative.

"Don't you train any volunteers?"

"Yes, those who can give us enough of their time to make the training adequate and their services of value to our work while they are with us."

"Why wouldn't you take someone and train her for foreign service?"

"Because at the present time we have all and more than we can do just to keep our own work going from day to day and save our workers' strength for the greater burdens that are bound to come to us all."

Similar requests come to us almost daily. Many desire to be prepared as if by magic to do something in foreign fields which requires greater skill and experience than those already trained along these same lines would feel themselves competent to undertake.

The present world crisis has stimulated people as never before to give of themselves for the alleviation of suffering and for the well-named but little understood "reconstruction work." We should guard against the impetuosity of this stimulus lest it rush us into fields of service for which we are not trained and in which our very presence would but add to the complexity of an already overwhelming situation. Now, as never before in the world's history, should we stop and think carefully just how we can *help most* and *hinder least*. We should neither be casually contented nor petulantly dissatisfied with the results of our labors.

Up to ten years ago all that the average college woman knew about social problems and community needs was that once a year she was requested to contribute to the support of a College Settlement House. If she happened to study Sociology or Political Economy, and had read Jacob Riis' "How the Other Half Lives" or "The Ten Years' War," she had some faint glimmering that there was a "sordid side to life of which she knew but from a tale well told."

College Settlements are a part of community service, and our social organism is just as intricate and interfunctional in its composition as is the human body with its anatomical structure and physiological activities; each separate part must exist for some special purpose or be discarded by its one-time host. Bad housing, lack of proper food, intolerable industrial conditions—these are the paths by which people travel from health to sickness. The inability to overcome such social conditions, or the failure to recognize the need for *their* diagnosis and treatment, is the way in which the patient, whose bodily ailments have been properly diagnosed and prescribed for, goes down and further down the road to chronic invalidism and uncontrolled poverty. Hospital Social Service is one weapon with which we attack illness, inability to work, poverty and more illness.

Hospital Social Service is no longer a localized experiment. It is now a nation-wide movement. Its needs are universal. They are so obvious that words to express them often seem trite. But a fresh appeal comes to us from a country where the ability to restore and preserve social order seems at present an almost impossible task. Vikenty Veressayev in his recent "Memoirs of a Physician," writes as follows: "A washerwoman suffering from eczema of the hands

comes to me, or else a drayman with hernia, or a consumptive weaver. I prescribe salves, pills and powders all round and am myself ashamed of the farce I am keeping up. I tell them in deprecatory tones that the chief conditions necessary for their recovery are as follows—that the washerwoman should not wet her hands, that the drayman should not strain himself by lifting weights, and that the weaver should keep out of dusty places. They sigh, thank me for my ointments and powders, and explain that they cannot give up their occupations because they must eat.”

Here lies the vital reason why Hospital Social Service should exist—to readjust social conditions so that medical treatment may be effective and further illness and extreme poverty averted.

“Reconstruction work” is one of the most recent and seemingly most appealing phrases that has come to us in our new war vocabulary. In the early days of the war we connected it in our minds with Belgium, France, Serbia, Canada, and the other countries actively participating in this great conflict. It is now coming closer and closer home to us all. The Federal Government has appointed a commission to investigate and outline the best methods of doing this work. It has authorized the building of hospitals to receive, equip and train the wounded and handicapped soldiers, that they may, with all possible speed and efficiency, become economic members of the community when they are physically or mentally no longer able to fight in the trenches. To do this “reconstruction work,” either here or in any other country, will require the services of many hundreds of people with highly specialized training, and it will mean an additional calling away from their duties of physicians, nurses, psychologists, teachers in apprentice and trade schools, and social workers familiar with the ordinary problems of the handicapped.

If this phrase “reconstruction work” makes a strong appeal to you, read again what the Russian physician says about his washerwoman, his drayman, and his weaver, and see for yourself that these, too, need readjustments and reconstruction in their own ways of living before they can again become economic members of the community. If you cannot, as college women with no social training, do the seemingly big things about which people are talking, you *can* do the things which, because they are the most obvious and near at hand, are bound to be most neglected.

Some people are attempting to do too many things; innumerable

people are doing nothing which really counts. Everybody should do at least some one thing and prepare herself to do that well. You may live in a large city or a small country town—there are at all times opportunities for "reconstruction work" in every community. You will find these problems close at hand. Take short, concentrated courses in training along whatever line of social work most appeals to you and for which you seem most suited; but be guided by your good sense rather than by your sudden impulses. "To complain that life has no joys while there is a single creature whom we can relieve by our bounty, assist by our counsels, or enliven by our presence, is to lament the loss of that which we possess, and is just as irrational as to die of thirst with the cup in our hands."

No one can fail to listen to the call of duty, but only by careful consideration can we be sure of where our duty lies. One thing seems clearly defined and daily grows more apparent. If at present you are doing some job for which you are specially trained, stick to that job until you are *asked* to do something more truly needed and for which you are just as well if not *better* fitted. Keep experienced and highly trained people doing as many of their regular jobs as possible; but, as college women with your fundamental education, your power of concentration and adaptability, be ready to jump into every possible gap—having first selected your gap and prepared yourself for such emergency service.

ORA MABELLE LEWIS,

Acting Chief, Social Service Department, Massachusetts General Hospital.

THE GIFTS OF THE NATIONS—A FOLK FESTIVAL

(Presented by the Denison House Neighbors at Cedar Hill, Waltham,
June 9, 1917)

I.

"O Land of Promise, our America,
Thy children, faring over land and sea,
Thy pilgrim sons and daughters, come to thee
Rejoicing in their freedom. Life new-found
Thou givest of thy largess. Laurel-crowned
Thou standest waiting with thine out-stretched hand.
And we have sought thy shores, America,
And we have claimed thee for our promised land.



THREE NEW AMERICANS, LATELY FROM CRETE

II.

Must we come empty-handed? No; ah, no.
 We bring thee loyal hearts from over-sea.
 Our children's souls are dedicate to thee
 In willing service. Wilt thou take the wage
 Of love we bear, the priceless heritage
 Each race has garnered in Time's granary?
 Our honored gift for thine, America?
 And, prithee, wilt thou use it tenderly?



AMERICAN CITIZENS FROM SYRIA

III.

To-day we come with laughter and with song
To show you what they are, these gifts we fling
Gladly before you.—Syria will bring
Her hospitality, whereon to build
The brotherhood of nations; Greece comes filled
With joy in beauty, beauty that shall dare
To blossom in thy soil, America,
To teach thee arts more varied and more fair.



THREE OF OUR IRISH NEIGHBORS

IV.

And who is this that moves amid the throng?
But Italy, who through the ages dark
Held to her sheltering breast that precious spark
Of life,—the Mother Church. Last, Ireland's way
Blossoms with songs and laughter ringing gay.
So, Friends, let us hold festival to-day,
Enjoy our fête, be joyful, if ye may,
And know and love us better,—so we pray!"

Thus spoke the Spirit of Internationalism in the Prolog, written by Leonora Branch. And groups of the "pilgrim sons and daughters," representing the four predominant racial groups in the Denison House Neighborhood, showed, by episodes and processions, what were these

gifts they offered to America. Syrians, by means of a dramatic little episode, the Reception of a Stranger, made real to the Western audience the hospitality of the people of the East; and a loaf, the symbol of hospitality, was laid at the feet of America by the Spirit of Syria. The Spirit of Greece, at the head of a procession of Greek boys and girls, brought as a gift a Grecian vase, symbolic of Greek art. Even the gorgeously robed Spirit of the Church, attended by jolly little choristers, and followed by a group of Italian women in gay peasant costumes, laid down the symbol of authority before America; and little Erin, after a frolic over the green, presented to America the bells of gaiety. Then, grouped about the Spirit of America, these Americans by choice sang "America, the Beautiful," and, led by America, they moved away together,—men and women from Damascus and Lebanon, from Greece, Italy and Ireland, who had given their all to America, and to whom is given the task of helping to build the America-that-is-yet-to-be.

"Isn't it beautiful," said a Syrian member of the audience, "to see them all follow America?" It was beautiful, too, the Americans thought, to see the Italian women dancing the Tarantella as they had danced it on the village green in Italy, and the Irish women doing the Jig in the good old Irish way. It was pleasant after the Pageant to pay ten cents for a shining red apple sold by a sweet old Irish woman "for the benefit of Denison House,"—"five cents for the apple, and five cents for the privilege of speaking to her," some one said. And there was a wonderful sense of dreams come true, at seeing really, truly Greek boys and girls, in lovely Greek costumes, lying on American green grass; and in buying Syrian bread from people looking for all the world like pictures in your grandmother's Bible. Nearly one hundred of these new Americans took part in the Festival itself and assisted afterwards with the Fête of which their performance had been the distinctive feature.

In this Festival-Pageant, Regine Kronacher, who planned it, all of the people who helped to "stage" it, all who took part in it, and the audience as well, caught the spirit suggested by the title, and so well expressed in the Prolog. If it is well for our foreign neighbors to be taught the best ideals of America, it is well for Americans, to whom is given, in part, the privilege of choosing for their country a past as well as a future, to appreciate what a choice heritage is theirs, if they will but take it.

KATE VAN EATON.

MOBILIZING GIRLS AND WOMEN IN WAR TIMES

In the life of each normal healthy girl and woman during the present crisis there is the ruling passion to serve. The school girl has found expression for the desire by helping in Red Cross work with its various ramifications. The college girl has done likewise, but with her added intelligence she has felt more keenly than ever before the absolute necessity of being equipped in the best possible way to join in making the world better. The working girl has become restless because her own particular job has no direct bearing on the struggle and there has been no time to join classes. The woman in her own home has felt a similar inquietude and has longed to be free to offer her time to her country. It is the same spirit that led ten million men in the early summer proudly to register and with brave hearts to answer their country's call.

Now is the opportune time to recognize this spiritual longing and to enlist every girl and woman in some form of patriotic service, and to make her feel that wherever she is serving, if she is doing her task in an efficient manner, that is where the Government most needs her.

Some weeks ago a group of women in the State of Massachusetts who sensed the situation met together to discuss the best way to direct and use this universal desire for service. As a result a Committee was formed which is now definitely linked with the Committee of Mr. Joseph Lee of the Commission on Training Camp Activities and with the Women's Committee of the Council for National Defense.

The symbol adopted for the State-wide registration of all women and girls is a small pin, a white star on a blue field with a red border. The five points of the star stand for Patriotism, Optimism, Efficiency, Sympathy, and Being One's Best Self. Wearers of these pins are identified as members of the Women's Patriotic League of Massachusetts.

This Committee is already dividing the State into districts so that no town, however small, will be left untouched. Leaders of all activities of girls and women as well as other leaders of the community are being called together, and their individual problems are being discussed. If adequate activities are lacking, groups will be organized under trained leaders to meet the need.

It is suggested that headquarters for girls be established in convenient centers, if possible, club houses where girls can gather for their activities, and where they can become better acquainted with those who perhaps may not be in their "particular crowd." At the house there ought to be classes in First Aid, Cooking, Health, Dancing,

and other interests, but above all else there should be an effort made to arouse a community spirit and to impress upon the girls that they are an essential part in making their towns better places in which to live.

The Committee was first asked to take charge of the girls' activities in Ayer, where Camp Devens is stationed. Already a club house has been opened and on the opening night over one hundred girls were present, enthusiastic and eager to be enlisted in some service. A tea room is to be started very soon in connection with the club under the direction of a Simmons College graduate. Here the soldiers, the guests of the town, can come for wholesome sociability; and the girls themselves feel that they are making a definite contribution. The important thing is to rally girls to the cause rather than to shoo them away from the soldiers. "Camps cannot be made safe for young men unless the communities in and about them are also made safe by the community itself." Girls and women have a large share in this responsibility. Let us awaken them by laying upon them the burden and developing within them power to help. There is no better way to strengthen the spirit of patriotism.

If we are to socialize the small towns as well as the cities we must have leaders. The training of such is an important part of the work of the State Committee. It is ready to begin the training for a fee of two dollars for each member of the class, wherever fifteen people form a group for such instruction.

May I make an appeal through the Intercollegiate Community Service Association to college women? You are needed as never before to help in this nation-wide work. We have an opportunity to amalgamate our efforts with those of other women in winning girls for definite community service. Each girl enlisted brings others, and they in turn help in rendering service to other girls. This is not merely a war time service but, firmly rooted, will last after the knitting and bandages are no longer needed.

Let me mention four definite ways in which college women can help:

1. The women in Massachusetts can join the Women's Patriotic League, and those in other States can arouse women to the need of such an awakening and get the work started elsewhere.

2. Offer yourself as a leader of a club. Perhaps you have never considered yourself capable of doing such a task. Nevertheless get the people in your town interested to organize a class for training, and then see if latent powers are not revealed.

3. More money is needed for the work; if you cannot give yourself, perhaps you can interest someone else.

4. The work described above is preventive work, but there are those who cannot be reached in this way. There is the incorrigible and difficult girl, the unmarried mother and the feeble-minded girl—all needing protection. Intelligent, discerning women are needed to prepare for this work.

4. If this particular work does not appeal to you, there are numerous opportunities as varied as are individual qualifications. Regardless of the many detailed jobs all must fall under certain classified heads. These classifications include all organized effort to get at the individual through club, family, neighborhood, relief, both economic and medical, for the purpose of stimulating him to active service or at least to becoming a progressive factor in his community.

If you do not know what is the really useful thing for you to do, write to the Women's Patriotic League of Massachusetts, 208 Beacon Street, Boston, and let us advise you and put you in touch with the right activity, either for full or part-time service.

MABELLE B. BLAKE,

Executive Secretary, Women's Patriotic League Committee.

ASSOCIATION NOTES

^ The Standing Committee takes pleasure in announcing the appointment of Miss Florence Piper Tuttle, Wellesley 1906, as Assistant Secretary. From what Miss Tuttle writes below of her work hitherto, it will be seen that she is extraordinarily well qualified for the position.

"Since my graduation from Wellesley College, June, 1906, I have taken considerable graduate work at Teachers' College, University of Chicago, and Harvard along lines of Psychology, Economics, Sociology, Pedagogy of Child Study, Industrial and Hand Work, Story Telling, and so forth.

My experience up to five years ago was mainly along school lines—as Critic and Supervisor in the Bloomsburg State Normal School, Pennsylvania, and in the Geneseo State Normal School, New York. The work here involved not only direct work along all lines with the children, but close criticism and supervision of Practice Teaching, and the teaching of "Methods and Principles of Teaching" to the students of practice.

I feel that my work in Detroit as Head of the Training Department in the Thomas Normal Training School has involved many and varied phases of work. Our practice teaching was done all over the city of Detroit, in the public schools, private schools, rural districts, settlement schools, factory recreation centers, schools for delinquents, and for cripples, industrial schools, hospitals, Florence Crittenton Home, Ford factory, and Y. W. C. A. I had complete charge of the assigning of all students to these various classes, following up of their work with assistant critics, organizing classes with settlement workers, making out suitable courses of study, turning into the field myself and teaching Cooking, Sewing, Physical Training, Dressmaking, Wood Work—whatever it might be—for Training Class Observation. One evening, I might teach English to a class of foreign fellows in a factory center, before a group of my students; another evening, I might take the toughest crowd of boys from one of the orphan asylums and organize them with teams for indoor baseball; and still another evening, supervise a supper class of factory or neighborhood girls at one of the settlements of the city.

One day, I might go with one of my student teachers of music to the Ford Republic (built along lines of the George Junior Republic for Wayne County Juvenile Court Delinquents) and plan an exhibit of chorus work to be given at one of the big stores of Detroit. Another day, go out into the rural districts, plan courses in Sewing, Drawing, Hand Work, Physical Training, Playground, with very limited equipment, put the teacher in charge, and follow up results. Another day, we might co-operate with the Recreation Commission of the city, give a big festival at one of the settlements or orphan asylums, letting the student teachers plan and undertake costumes, publicity, drill, rehearsals, and so forth. Again, I sent teachers to the hospitals to teach Dietetics to the nurses—sometimes again to teach patients in the wards sloyd, basket weaving, or embroidery. Another evening would take me to the Hungarian district where an older group of club women, with shawls tied tightly about their heads, would come to the Night School to learn our ways of cooking and serving.

We also did considerable with the visiting housekeeping work—working closely with Visiting Housekeeping Associations. We would send girls for certain days or half days to study "the family" from the sanitary, economic, educational sides, going into the home through the kindest visiting possible—teaching the little mother how to cook, how to take care of the baby, how to make a skirt or waist, how to live on so many dollars a week.

Thus through the *teaching* side, I was brought in close touch with Child Welfare Organizations, Associated Charities, Visiting House-keeping, Settlement work. In fact, a close sociological relation has been worked out between our normal school and the numerous needs and problems of Detroit.

Naturally, such a position gave me much administrative, executive and detail work, and much lecture experience."

FLORENCE PIPER TUTTLE.

FELLOWSHIP AWARDS

The Wellesley-I. C. S. A. joint fellowship is awarded to Mary B. Stotsenburg, Wellesley, 1917, of Albany, Indiana. Miss Stotsenburg will live at the New York settlement and have her "practicum" there. Her academic work will be at Columbia University.

The Bryn Mawr-I. C. S. A. joint fellow is Helen Marie Harris, Bryn Mawr, 1917, of Philadelphia, Pa. Miss Harris will be a student in the Carola Woerishoffer Department of Social Economy and Social Research at Bryn Mawr College, and will be in residence at the Philadelphia Settlement.

PROGRAM OF THE FALL MEETING OF THE I. C. S. A., OCTOBER 27, 1917

Denison House, 93 Tyler Street

9 A. M. Conference of undergraduate electors

Leader—Miss Tuttle

11 A. M. Business Meeting

1 P. M. Luncheon. After luncheon

SPEAKERS

Mr. Robert A. Woods, South End House

Miss Lucy Wright, Boston School for Social Workers

Mr. J. Prentice Murphy, Children's Aid Society

Wellesley College

(Train leaves Boston at 3.50 P. M.; due Wellesley, 4.26 P. M.)

5 P. M. Conference of undergraduate electors

Leader—Mrs. Eva W. White

5 P. M. Conference of alumnae electors and vice-electors

Leader—Miss Kingsbury

6.15 Supper

7.30 to 9 Open Meeting. Miss Kingsbury presiding. Address of Welcome, Miss Scudder; "Women's Responsibilities for Community Protection of Girls, with Special Application to War Problems," Mrs. Martha P. Falconer.

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STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, of Intercollegiate Community Service Quarterly [formerly College Settlement Association Quarterly], published quarterly at New York, N. Y., for Oct. 1, 1917.

State of Pennsylvania, County of Philadelphia, ss.:

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Elizabeth Hirsh Fleisher, who, having been duly sworn according to law, deposes and says that she is the editor of the Intercollegiate Community Service Quarterly, and that the following is, to the best of her knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher—Intercollegiate Community Service Association, 1 Madison Avenue, New York, N. Y.

Editor—Elizabeth Hirsh Fleisher [Mrs. H. T.], 6418 N. Camac Street, Philadelphia, Pa.

Managing Editor—None.

Business Manager—Helen Zagat, 617 West 115th Street, New York, N. Y.

2. That the owners are: (Give names and addresses of individual owners, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent or more of the total amount of stock.) Intercollegiate Community Service Association, 1 Madison Avenue, New York, N. Y. Officers: President, Miss Susan Kingsbury, Bryn Mawr, Pa.; Vice-President, Miss Helen F. Greene, 80 Pinckney Street, Boston, Mass.; Secretary, Miss Eleanor M. Doty, 567 West 113th Street, New York, N. Y.; Treasurer, Mrs. George C. Macan, Jr., 202 Taylor Avenue, Easton, Pa. Membership, 3,400.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustee, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by her.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is (This information is required from daily publications only.)

ELIZABETH HIRSH FLEISHER, Editor.

Sworn to and subscribed before me this 9th day of October, 1917.

[Seal] HENRY W. SCHORR.

(My commission expires at the end of the next session of Senate.)

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